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The portrayal of incidents, familiar to the missionary, novel to the general reader, is extremely lifelike. The Chinaman, converted and unconverted, is faithfully depicted. The genuineness of the conversions from all ranks in life is reassuring. The growth of adherents, within twenty-five years, from zero to one thousand is inspiring. The consummation in a jubilee, in which even the heathen join, is thrilling. This sentence fairly represents the author's conclusion regarding her work in China: "The dark places of the earth are still full of the habitations of cruelty, and yet the missionary's life is one of surpassing joy. It is true that the Chinese as a race are dirty, treacherous, and, in many instances, cruel; but I can bear testimony to a warmth of earnestness, to fidelity, and patient devotion among the converts, not exceeded by the Christians of any country."

LOUIS AGASSIZ GOULD.

SHELBYVILLE, IND.

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*Sin and Its Conquerors.* By Very Rev. Dean Farrar. (Chicago and New York: Fleming H. Revell Co., 1897; pp. 147; \$0.50.) These five sermons exhibit that wide acquaintance with literature, that felicity of style, and that knowledge of his age, which always win for Dean Farrar interested and thoughtful attention. The theme and the treatment accorded it make it a welcome addition to the series of "Little Books for Life's Guidance."—*Four Essays.* By Rev. George Henslow, M.A., F.L.S., F.G.S., etc. (London: George Stoneman, 1897; 3s.) Two of these four essays deal with themes central in theology. The former of these, "Christ Not Evolved," is a suggestive and, in the main, a logical argument for the reality of the incarnation. The latter, "The At-one-ment, Not Atonement," seems to base its argument that the reconciliation effected by Christ has relation to man only, and not to God, upon the etymological signification of the English word "at-one-ment." The position of the essay may be tenable, but it is not to be defended in this way. Throughout the essays the author appears to be better versed in the modern theories of evolutionary science than in the scientific study of the New Testament.—HENRY TODD DEWOLFE.

*Lao-Tze's Tao-Te-King:* Chinese—English, with Introduction, Transliteration, and Notes. By Dr. Paul Carus. (Chicago: The Open Court Publishing Co., 1898; pp. 345; \$3.) This work is divided into six parts, the first of which is forty-seven pages of introduction, discussing the facts in the life of Lao-Tze and the scope and meaning

of his philosophy. Then follows the text in Chinese characters, occupying about forty pages, clearly and accurately printed, arranged in perpendicular columns, but reading from left to right, as in English. After this comes the translation into English, occupying about the same space. An effort is made to imitate the terse and rugged style of the original, even to adopting metrical renderings wherever they occur in the classic. By far the most important section of the work is the 138 pages following, which consist of a transliteration of the text, character by character, with an appended translation opposite the characters, so that the most careless reader is never in the least doubt how the author arrived at his interpretation. About forty-seven pages of notes and comments are succeeded by a careful index, intended to be also a sort of concordance to the text itself, the key-words being in English, but the passages where the corresponding Chinese words occur are noted.

The author has availed himself of previous translations, but his own is quite independent of them, and in many cases an obvious improvement. His linguistic and philosophical knowledge is wide and thorough, and he shows a skill in explaining the almost incomprehensible enigmas of the classic of reason and virtue which is most surprising. Whether he is right in his opinion that this fragment of antiquity "is an indispensable book, and no one who is interested in religion can afford to leave it unread," is to us doubtful, but not to Dr. Carus, who is certain that "there is need of a popular edition that will help the English-reading public to appreciate the philosophical genius and the profound religious spirit of one of the greatest men that ever trod the earth." The translator finds abundant parallels between Lao-Tze and the Hebrew writers, and at every step illustrates his theses with lucid candor. It did not lie within his plan to consider the fact that practically the *Tao-Te-King* is in China an almost unknown book. It is significant that of the five editions consulted in the preparation of this translation four are published in Japan and one in Paris, not one of them within the limits of the Chinese empire. The classic has no "clear exposition of the duties of men in their marital, parental, and fraternal relations;" no "instruction upon their obligations and rights as members of the family, the village, and the state;" and is "silent upon the voice of conscience and the effects of sin upon the soul of man." As Dr. Williams justly remarks, this shows Lao-Tze to have been more of an ascetic than a philanthropist, more of a metaphysician than a humanitarian. There are few or no misprints in

the Chinese characters, but several in English words. To all who are interested in the abstruse topics touched on by the venerable Chinese philosopher this latest rendering is to be commended as in every respect scholarly and in its way quite a model.—ARTHUR H. SMITH.

*The Zend-Avesta.* Translated by James Darmesteter. “Sacred Books of the East,” American edition, Vol. III, containing: Part I, “The Vendidad,” and Part II, “The Sirozahs, Yasts, and Nyayis.” (New York: Christian Literature Co., now Charles Scribner’s Sons, 1898; pp. 390 + 384; \$3.) The admirable American edition of the “Sacred Books of the East” is continued by Professor Darmesteter’s classical translation of the Avesta. This edition has been able to take advantage of the work done by Professor Darmesteter before his death in preparing a second edition of the Vendidad and a new introduction to the Avesta literature as a whole. It is well known that the author completely changed his views on the age and growth of the Zoroastrian writings. These new ideas are presented in the introduction. According to him now all this literature is late, and the Gathas, although still the oldest part of the Avesta, represent the latest growth of the Zoroastrian spirit. The Vendidad, though later in its composition, is older in its material. One can easily understand how such a state of things may be possible, since ritual like that whose record is contained in the Vendidad preserves its form much longer than prophecy, to which the Gathas may be best compared. Nevertheless, many have not been convinced by Professor Darmesteter’s arguments, and the majority of scholars still maintains the antiquity of the Gathas, both in form and in content.—G. S. GOODSPED.

*A la suite des Israélites du Sinaï en Canaan.* Étude biblique. Par Jules Gindraux. (Lausanne: Georges Bridel & C<sup>ie</sup>, 1897; pp. 225; fr. 2.50.) In a former volume the author treated the exodus; in this he brings the narrative down to the entrance into Canaan. His aim is not to write a critical history of the period, but to point out, first, the bearing of the events of the wandering upon the religious development of the people; and, secondly, to suggest spiritual lessons for Christians of today. His point of view is that of a strongly evangelical and rather conservative observer of contemporary critical discussions. While he accepts certain principles of the literary analysis of the Hexateuch, the fact seems to have little influence on his interpretation of the history. In most cases no attempt to analyze the sources of a particular narrative is made. The most suggestive passage is in the